

## Interview Transcript

Interview Date: 09/19/2017

Interviewee: Sister Marian Tung

Interviewer: Shannon Green, Director, CSJ Institute, Mount Saint Mary's University; Sean Gary, Kelby Thwaits, Instructor, Film and Television, Mount Saint Mary's University; Mary Trunk, Instructor, Film and Television, Mount Saint Mary's University; Laura Townsend, Production Coordinator, CSJ Institute.

Location: Carondelet Center, Los Angeles, California.

Transcription Date: 10/11/2017

Transcribed By: Nancy Steinmann

[00:00:00.00] [Director's comments]

[00:00:23.18] SHANNON GREEN: This is the CSJ Institute at Mount Saint Mary's University, CSJ Oral History project, on Tuesday, September 19, 2017 at the Carondelet Center. Shannon Green and Mary Trunk interviewing Sister Marian Tung.

[00:00:41.17] SHANNON GREEN: So if you could start us out Sister by telling us your full name and your age.

[00:00:47.07] SISTER MARIAN TUNG: [laughs]. Okay. I'm Sister Marian Tung and I'm seventy-four years old.

[00:00:57.24] SHANNON GREEN: Okay, Thank you Sister. Now--that was very good. And now I'm going to ask Mary to come in and ask you a few introductory questions and then I'll come back. Thank you.

[00:01:05.24] MARY TRUNK: Hi. I wondered if you could give me an overview of what it takes to go into the [CSJ] community--what the steps are--as if you were telling someone who knows nothing about it--what the actual steps are that someone would do to become a Sister of St. Joseph--and possibly just how you did it.

[00:01:32.27] SISTER MARIAN TUNG: You're wanting to know what the steps are to becoming a Sister?

[00:01:37.01] SHANNON GREEN: Um-hm. Obviously from your viewpoint, as if I didn't know. I might ask you what certain things mean, because I don't know some of the terms.

[00:01:46.06] SISTER MARIAN TUNG: Okay. Well--[laughs]--I think I took a circuitous route to becoming a Sister. I didn't enter right after high school, which normally most young girls would--usually after their senior year they'd consider going into a religious community. Instead I didn't think that I was college material, so I went to a business college and then I worked for a couple of years before thinking that I would like to enter. When I decided to do that I was working at a law firm with eight attorneys, and the attorney that I talked to about--"I think I'm going to be leaving because I want to see if I have a religious vocation"--he kind of thought, "This girl is crazy." [laughs]. Because I guess I must have been leading an active life, and he didn't see me as a religious Sister. So I did stop working at the law firm. I went to my parish community--was at St. Teresa's on School Street. And I didn't go to see the Sisters because I knew once I went to see the Sisters everything was off--[laughs]. You know, that rumor would have it that I would want to become a Sister. So I went to see the parish priest instead, thinking, okay, he could at least listen and you know, be a sounding board for me. However comma, I guess he didn't feel confident enough, so what does he do but he marches me up to the convent and we go and see the Sisters, and by that time I'm like, "All right, I guess everybody gets to know about this." So there the Sisters had me, you know, go through the routine of signing up I guess, and helped me to prepare--get my trunk ready, since I was from the Islands, so that I would have the kind of clothing that I would need here on the mainland. Most of us were trained here in Los Angeles, which was good, but then--so they got our trunk ready and we had to have so many kinds of clothing in there as well as whatever things we would need while we were here. But little did we know that once we came up to Mount Saint Mary's here, we wouldn't see our trunk again.

[00:04:39.13] MARY TRUNK: Why is that?

[00:04:40.24] SISTER MARIAN TUNG: I guess they held onto some of the things, and I guess some of the things were distributed for other purposes. And we would be using the kinds of clothes that they had here, so we didn't need to use the things in our trunk. The trunk was supposed to be like a dowry type of item. So I came up knowing--you know, not knowing too much at all what to expect. But they had us--we--some of us--there were six of them in my group that came up together. But because it was the time of the Watts Riots (1965) they had us go to our families. I didn't have family here in Los Angeles, but I had an aunt and uncle in Northern California. So they sent me there. And I stayed with them for about a month before it was time for us to enter in August/September. And so we did that, and by the time we came back to enter, we came up to the college here--this was where we entered.

[00:06:01.01] MARY TRUNK: And what exactly happened--what do you mean by "enter"?

[00:06:04.03] SISTER MARIAN TUNG: I'm sorry?

[00:06:05.04] MARY TRUNK: What do you mean by "enter"? What happens after that?

[00:06:07.24] SISTER MARIAN TUNG: Oh, well we began our training here at Mount Saint Mary's. This is--was known as the "formation house". And this is where girls began the process of becoming a Sister--first as a postulant--so we had skirts and blouses and a cape that we use, and we're like the lowest on the totem pole kind of thing. Then after a year of postulancy then we went into what is known as the novitiate. And that's another year--year and half--I don't know all the break down. But we then were another part of the house from the first--which we were still separated from the [makes air quotes] "regular" Sisters--than those of us in formation. So in our novitiate year we had, oh, over a year to learn more deeply the spirituality of the Sisters of St. Joseph and what it means to live in religious life. And after our novitiate years, then we went into what is known as the "juniorate". The juniorate was where we finished our college studies and--if we needed to do that kind of thing. And then after the juniorate we would begin to make our vows and where we would receive the habit of the Sisters of St. Joseph after about two years. And then we would go what would be mission. And part of it for the Sisters--for we who came from the Islands would be like a "repay through service" for being educated at the college here, and then giving service back to the Sisters before returning to Hawaii. So that would be--after the juniorate then we'd graduate from college with our degrees, and then I was then missioned to Prescott, Arizona, and I was the second grade teacher there--with--I moved in with a group of four other Sisters and we--I was teaching the second grade at that time.

[00:09:13.25] MARY TRUNK: Who tells you--when you say "mission"--who sends you on that mission? Who--

[00:09:22.24] SISTER MARIAN TUNG: Whoever's the head honcho. [laughs].

[00:09:24.11] MARY TRUNK: Is that a Mother Superior, or who--?

[00:09:28.04] SISTER MARIAN TUNG: Yeah, I would think it is.

[00:09:29.08] MARY TRUNK: What is a "Mother Superior"?

[00:09:31.09] SISTER MARIAN TUNG: What is a Mother Superior? She's like the President of a company. [laughs]. She's the head of all the Sisters who are here and work in the governance of our community--you know, says what Sisters do--what and when.

[00:09:51.24] MARY TRUNK: Is she the person that would tell you, "Go to Prescott, Arizona. You're needed there"? Or is that another--who would do that? Who tells you where to go?

[00:10:01.09] SISTER MARIAN TUNG: I believe she would probably have a team who had discussed, well, we have all these young Sisters where would we want to send them? And then we get our mission.

[00:10:18.21] MARY TRUNK: And I've heard a few different terms that I'm a little confused about. First of all--what is a "habit"? And what--why does--why do Sisters wear them?

[00:10:30.22] SISTER MARIAN TUNG: [laughs]. Well, we had several different kinds of habit. But first it's

your postulant dress, which was basically a skirt and blouse and cape. And that's the first thing that they had you use to become recognizable as a person getting involved with the Sisters and beginning on the road to becoming a full-fledged Sister. Then you received--after you received the postulant outfit, then you go through the novitiate. At the novitiate stage, then we were supposedly [makes air quotes] "Brides of Christ". So we also had--before receiving that habit--we wore wedding dresses, as a sign of, you know, our marriage to Christ. And then we received what is the habit--not the full habit, but the habit. So the habit was a long--a bodice dress, long, and we had to make them ourselves, so that was a challenge and a half if you didn't have, you know, sewing skills. Or we did the kinds of things that we were capable of doing for that and counted on other people to help us with the rest, kind of thing. Then the habit was a bodice dress that was gathered, and we had--what we had to make ourselves was called a "cross cord", which was like a--the waist belt. And we had to learn how to do that. Then also--then we had to know the different parts of the habit, so you had the dress, then you had [points to chest] the part here called the "bib", you had the headgear--so you had a "cornet" [cap], a band, then on top of the band you had a harder band, then you had a veil that went over it. And those were I guess a symbol of what the religious would look like. And we did not--most of us did not receive the full rosary beads [points to waits] because it used to be a long one. But we didn't--we--most of us received a cross, which was about yea big [makes size of pack of playing cards with hands] and that wide, and that was a symbol of our getting into the novitiate. That--but we wore the habit that had the cornet, then we had a bib, a rounded bib that held all that together, and we had a veil that came down in front and we had to pin it at the top in a certain place and so it would just fall very nicely. We had one of the better looking habits around. [laughs].

[00:14:09.28] MARY TRUNK: Was it comfortable?

[00:14:13.06] SISTER MARIAN TUNG: Yeah, it wasn't bad at all. it was made of [cotton] serge. "Serge" is a heavy type material--you know, not your organdy or things like that--but a heavier type of material. And we had a Sunday habit and an everyday habit and maybe a fancier one--so we had about three habits that we would use.

[00:14:40.09] MARY TRUNK: How would you clean them?

[00:14:41.20] SISTER MARIAN TUNG: In the laundry. [laughs].

[00:14:46.09] MARY TRUNK: By hand?

[00:14:48.06] SISTER MARIAN TUNG: By--yeah, you'd probably wash them by hand. They'd have big machines downstairs in our laundry. We did our own laundry and things like that, yeah. But you wouldn't necessarily change your habit every day--probably was like every week you'd change your different--.

[00:15:11.25] MARY TRUNK: I've heard a couple of terms that I'm unfamiliar with--the "Provincial"?

[00:15:17.21] SISTER MARIAN TUNG: "Provincial"?

[00:15:19.01] MARY TRUNK: The "province" or "Provincial"? What is the province?

[00:15:21.20] SISTER MARIAN TUNG: The province is the bigger area. Like we have the province of--or the vice-province of Hawaii. Ours was a--the vice-province made up of a number of individuals from a certain area. And that was governed by the "Provincial", who was the head of the group of Sisters that lived in that area and did ministry in an area. There--the vice--we were a vice-province because we were a smaller group--smaller in numbers as well as in area. Because we didn't--like California covers from just below Canada all the way to Mexico, and parts in-between, whereas Hawaii we were a smaller group. We might have had like forty-five--that would have been our top number, where you'd have hundreds in this--in the bigger provinces.

[00:16:38.10] MARY TRUNK: I have one last question then I'll hand it over to Shannon.

[00:16:42.24] SISTER MARIAN TUNG: Okay.

[00:16:44.08] MARY TRUNK: I've always wondered--you call each other "a community" and then you call each others "Sisters". Do you ever use the term "nuns", and is there--what's the difference?

[00:16:55.13] SISTER MARIAN TUNG: Well, if my understanding is correct--it might not be--when you call a religious person a "nun", you're referring to those Sisters who are cloistered, that do not necessarily associate or come out to associate with the public. Whereas a religious Sister--and in our case in our religious community we're called an "apostolic community"--we work among the people of God, whereas a nun not necessarily works among the people of God, but she might pray--be at a specific center and there do her ministry of praying for the people of God there.

[00:17:54.02] MARY TRUNK: Always wondered about that. So thank you.

[00:17:57.15] SISTER MARIAN TUNG: Oh, you're welcome. [laughs].

[00:17:58.27] MARY TRUNK: That was great. All right, I'm going to give it to Shannon. Really nice to meet you, and I'll be just sitting over here.

[00:18:04.21] [crosstalk].

[00:18:06.03] SHANNON GREEN: All right. Thank you for--see you're contributing to the educational value--[laughs].

[00:18:12.10] SISTER MARIAN TUNG: [laughs]. I don't know how--accurate they were--

[00:18:15.29] [cross talk].

[00:18:30.28] SHANNON GREEN: So Sister Marian, would you tell me a little bit about where you were born, and your family, and your childhood?

[00:18:38.05] SISTER MARIAN TUNG: Okay. I was born on the island of Oahu [Hawaii], at Queen's Hospital, which was one of the two big hospitals on the island. I was born in the middle of the war [WWII], and I had an older brother and an older sister who were already in like high school or graduated from high school. And then after me was a younger brother and a younger sister. So I'm the middle child. And we grew up in--because of--because it was war time, initially my family had lived nearer to Pearl Harbor. But because that area got bombed, the parents relocated to near the School Street area, which was close to St. Teresa's School, which is our fountainhead school for the Sisters of St. Joseph in Hawaii. And so I went to St. Teresa's from kindergarten to eighth grade, and from there I went to the Franciscans for high school. Then--I didn't really want--I didn't think of myself as being college material--or was fighting it, I don't know which--but then I went to Business college and then worked for a few years before entering.

[00:20:11.19] SHANNON GREEN: Would you tell me, was your family particularly religious as you were growing up?

[00:20:17.15] SISTER MARIAN TUNG: I think so. I think many of the families at that time, our life kind of centered around the parish and the activities that took place there. There were all kinds of things. We belonged to groups called The Sodality for girls, and then you had the young men group for the Holy Names Society. Many of our families had very close connections with the Church at that time, and there would be many opportunities for families to get together with the parish community. And so there'd be carnivals and fairs and things like that that our families were involved in and so we were involved in and--along with the groups that we as youngsters belonged to. We did a lot of activities around the parish there.

[00:21:21.03] SHANNON GREEN: What did your parents do for a living?

[00:21:23.22] SISTER MARIAN TUNG: My mom was a hotel maid, then she later worked in a restaurant. My dad was a stevedore; he was a lineman and worked on the pier in, I guess the loading and unloading of ships--material and things like that.

[00:21:51.04] SHANNON GREEN: What was it like growing up in Hawaii right after the war? What memory--any memories or stories or--about what your community was like?

[00:22:02.06] SISTER MARIAN TUNG: No, I think one of the things that was told to me when I was, I guess, a youngster was we all had gas masks. And we'd have bunny gas masks or whatever characters that they had at that time. But no we didn't--as families that was one of the things that was not talked about was the war years--I guess trying to avoid bad memories of what that was all about. So we weren't encouraged to talk about that.

[00:22:39.20] SHANNON GREEN: Were your parents from Hawaii?

[00:22:42.01] SISTER MARIAN TUNG: Yes. Both parents were born in Hawaii I believe. Their parents were from China mostly. And my mom was raised in the island of Kauai, and Dad was raised in Honolulu. They met when they were in school in Honolulu.

[00:23:09.15] SHANNON GREEN: So you were saying you went to the local Catholic school, St. Teresa's?

[00:23:15.19] SISTER MARIAN TUNG: St. Teresa's, yes.

[00:23:17.27] SHANNON GREEN: And is that where you first met the Sisters of St. Joseph?

[00:23:20.16] SISTER MARIAN TUNG: Yes I think so. Yeah, that was our parish church and yeah, we did meet the Sisters there.

[00:23:27.14] SHANNON GREEN: What memories do you have of interacting with the Sisters at that time?

[00:23:30.22] SISTER MARIAN TUNG: Wonderful memories. Wonderful memories growing up, going over to visit the Sisters at the convent, always trying to do things with them because they were enjoyable to engage in conversation with. And you know, they did a lot of things with youngsters there as we were going up. Sodality was one of the organizations that we belonged to, and we would do things together such as like going to visit the nursing homes in the area--you know, making and doing crafts so that we could take when we went there. They would--we had a lot of activities that were going on. We played like volleyball, bowling, things like that, and of course I joined in a lot of the activities there. And not only our Sisters but the parish priests were also very much involved with the--with we kids at that time. Yeah.

[00:24:50.29] SHANNON GREEN: Were the Sisters--were any of the Sisters Hawaiian or were they from the mainland?

[00:24:56.14] SISTER MARIAN TUNG: Most of the Sisters at that time were from the mainland. But Sister James Therese Joseph was one of our first island girls that became a Sister. I don't know exactly what year it was but she was the first one. But most of the Sisters that we were--had associated with were from the mainland.

[00:25:22.10] SHANNON GREEN: When did you start thinking about becoming a Sister?

[00:25:27.08] SISTER MARIAN TUNG: I would say like as a second grader. I had a Sister that wasn't nice as the ones that I would have liked to have been. But she was a negative model, as I would say. Later on I did meet her--she was still negative--[laughs]--unfortunately. But most of the Sisters were very positive models. And they related to us quite well, like, you know, human beings. It wasn't like talking down to us or anything like that. And we enjoyed doing a lot of things together with them, like we would go on beach excursions. And, you know, they would even show us that they were human--[laughs]--that they--they'd sometimes have meals with us--most of the time not, but sometimes they'd have meals with us. And one time I remember one of the Sisters rolled down her socks--you know, her long socks and took off her shoes and went wading in the ocean with us. They showed that they were human, not only Sisters, which was good, because most of the time you look up to these people because you think that they're oh so special. But they showed us a human side and they--one of the characteristics that a number of us, if you ask us, you know, who entered--their spirit of joy and camaraderie--you know, showing through a lot in how they related to

one another and as they related to us and our families. So all of that good stuff.

[00:27:18.22] SHANNON GREEN: And did you say you had Franciscans in high school?

[00:27:22.12] SISTER MARIAN TUNG: Um-hm.

[00:27:22.13] SHANNON GREEN: So that gave you a comparison?

[00:27:24.02] SISTER MARIAN TUNG: Yeah. [all laugh]. And I said, "I don't think I want to join that group", yeah. So you know, even though I had thought about becoming a Sister--and the Franciscans when--in my--when I was in my junior/senior year they, you know, asked, "Have you ever given thought to being a religion" and I said, "Oh no no no, thank you. I still have a younger brother and sister at home that I have to, you know, take care of". But I didn't think I was going to--that was not the community for me. They were a little more standoffish than I would like.

[00:28:04.20] SHANNON GREEN: So after you graduated from high school you said you went to a Business college and started to work?

[00:28:10.05] SISTER MARIAN TUNG: Yeah. And I graduated as a clerk/steno [stenographer] and then went working in a law firm.

[00:28:20.11] SHANNON GREEN: So how did this vocation keep coming up for you?

[00:28:25.00] SISTER MARIAN TUNG: Well, you know that you get these stirrings that, you know, there's got to be more to life than just what you're doing, and how you're feeling and things like that. And I think, you know, having enjoyed a full life as much as one can there are things beyond the things that you enjoy doing--that there's a service side. And I think that was nurtured a lot by the Sisters and priests while we were growing up, as well as I think my parents--because we were always charged with, you know, looking out for one another and you know, taking care that we took care of one another. And so with that I know that there's inklings. You know like I've always said, "Oh, there's got to be more to life than what I'm doing right now". So I felt I'd better--while I was still young--[laughs]--check it out and become, you know--find out if I had a religious vocation.

[00:29:41.21] SHANNON GREEN: How did your parents feel about that?

[00:29:44.02] SISTER MARIAN TUNG: They were okay with it, because I had a younger--an older brother who had gone through seminary and he was on the mainland here for seminary. And then I had a younger brother who was after me and when he went through the seventh or eighth grade he was also thinking about becoming a religious. And so I think the family was okay with that. Unfortunately my older brother had kind of like stayed too long, and he knew he--you know, this wasn't for him. And my younger brother left knowing, yes I want to get married--I don't want to be a priest or anything like that. So I think my parents were okay. It was a decision that we made and they supported it and yet, you know my mom said before I came up to the mainland, "You know if you ever want to leave, you know, you can do that. If you don't want to come home, you can stay on the mainland and, you know, start again" kind of thing. So I didn't feel like I had any restrictions or anything like that. I could go with a clear mind. [laughs].

[00:31:10.06] SHANNON GREEN: Did you have anxieties about coming to the mainland? Had you spent time on the mainland before?

[00:31:18.14] SISTER MARIAN TUNG: No. I had not spent time on the mainland. Only trip I took off-island was after eighth grade we went--we flew to Kauai and I visited the neighbor island then. But I had--I guess I knew if I came to the mainland I would be staying here--I thought like [makes air quotes] "forever". But that's not necessarily true. [laughs]. But yeah.

[00:31:46.03] SHANNON GREEN: So what was it like to come to Los Angeles for the first time?

[00:31:50.19] SISTER MARIAN TUNG: It was a good adventure [laughs]. Except that when we came and

found out, you know, that it was the time of the Watts Riots [1965] so we better be a little more cautious, and then I went up to the San Francisco area and enjoyed a month there. [laughs].

[00:32:09.14] SHANNON GREEN: By then were you more interested in college?

[00:32:12.16] SISTER MARIAN TUNG: Not really. [laughs]. I don't think I was ever interested in college. [all laugh]. Yeah, I don't think--I guess being part of the religious life was just going through that and you know, doing the best you can, even though you might not be college material. So--.

[00:32:36.09] SHANNON GREEN: What were some of the adjustments or surprises that you encountered when you got here?

[00:32:42.25] SISTER MARIAN TUNG: I think adjusting to the different kinds of foods that you eat. We weren't used to a lot of things like, when they served artichokes. We didn't know about artichokes and [makes a face], "Why would you want to eat that?" kind of a thing. That's one of the things. Oh, what else? Yeah I guess the different kind of a diet for us--especially from the islands--we like our raw fish and seafood, things like that.

[00:33:20.10] SHANNON GREEN: Did you experience any kind of culture shock do you think?

[00:33:24.19] SISTER MARIAN TUNG: No, I don't think so. No. They were people--they're people. [laughs].

[00:33:32.06] SHANNON GREEN: What about your group that you entered with? Did you--it sounds like you were probably older than some of the other young women. Did you--how did you find that community and friendships?

[00:33:45.07] SISTER MARIAN TUNG: I think--I guess for me it was like, yeah, these were you know young high school kids. Just take one day at a time. I--you know--I don't think it was a shock or anything like that but to, you know, be open in our conversation about things and things like that. So.

[00:34:13.14] SHANNON GREEN: It sounds like you adjusted all right--

[00:34:15.06] SISTER MARIAN TUNG: Yeah. I think so. [all laugh]. Yeah. I'm flexible that way. [laughs].

[00:34:24.00] SHANNON GREEN: Good middle child.

[00:34:25.29] SISTER MARIAN TUNG: Yes. That's it. Um-hm.

[00:34:29.12] SHANNON GREEN: What did you study at the Mount?

[00:34:32.14] SISTER MARIAN TUNG: General Education and I majored in Art.

[00:34:36.22] SHANNON GREEN: Would you tell us about your art, or what you--kind of art you studied, or?

[00:34:42.19] SISTER MARIAN TUNG: I liked oil paintings and drawing. I enjoyed doing ceramics, things like that.

[00:34:58.06] SHANNON GREEN: Do you still do art today?

[00:35:00.12] SISTER MARIAN TUNG: In a minimalist way. [laughs]. Yeah, I'm learning about this new "Zen Tango"--creating art with a Zen influence kind of thing--and using different design patterns to be in touch with a more quiet side of you, and allowing the movement of the spirit to encourage the art--to come out. [laughs].

[00:35:47.12] SHANNON GREEN: [laughs]. We might come back to that.

[00:35:48.29] SISTER MARIAN TUNG: Uh-oh. [laughs].

[00:35:50.17] SHANNON GREEN: Do you remember any of your Sisters who were your faculty at the Mount? Any stories or names you could share with us?

[00:35:58.17] SISTER MARIAN TUNG: I think--[laughs]--Sister Annette Debbs. I think that was her name. She was like one of our teachers. And she was--I think the girls got along with her as well. But she was a good strong teacher. I think she taught us--I think--I think that was one--[laughs]--in Biology or whatever. But--yeah we enjoyed classes with her, but she was strict. We did--we had projects where we had to [makes face]--what do you call that--dissect animals. And I had a wonderful animal who had a--I think I had a cat that had its insides backwards or whatever. But we, you know, we learned how to deal with that as much as it was disgusting. [laughs].

[00:37:20.16] SHANNON GREEN: So at this time when you're still in college and in the novitiate, what were your ideas or hopes for your future ministry. What did you think you would do?

[00:37:30.25] SISTER MARIAN TUNG: It was just making it through--[laughs]--making it through to becoming a Sister, you know, for one thing. And hoping you don't goof up too much. Things like that, I guess. [laughs].

[00:37:52.01] SHANNON GREEN: Were you on one of the--like the teacher track or the nursing track, or did you not know necessarily?

[00:37:58.20] SISTER MARIAN TUNG: I think basically we were on the teacher track, yeah. Most of us graduated as--the General Education, and then I had Art as my major. But I didn't--my back--because I had a Business background, I wasn't sure if I was going to be falling back on that or, you know, on the General Ed side. I was told that probably I wouldn't be teaching in a high school or anything like that eventually down the road. And I so I ended up with a General Ed degree. And I taught in the--second graders and fourth graders. So I used just the General Ed degree. Though I also put in Art.

[00:39:05.16] SHANNON GREEN: Of course. So what year did you take your final vows?

[00:39:11.29] SISTER MARIAN TUNG: My final vows was in 1973. My first vows was--when we received the habit--in 1970.

[00:39:22.00] SHANNON GREEN: In 1970? Did you receive a full habit still at that time?

[00:39:27.17] SISTER MARIAN TUNG: Not the full--well we received the clothing yes, but not necessarily the cross-cord, the cross or the rosary. That came later.

[00:39:40.19] SHANNON GREEN: Do you have a sense of--you're in the novitiate during Vatican--when Vatican II is starting.

[00:39:46.01] SISTER MARIAN TUNG: Um-hm.

[00:39:46.09] SHANNON GREEN: Do you have a memory of that unfolding at that time? Or how that might have impacted the community life at that time?

[00:39:51.21] SISTER MARIAN TUNG: Well, I think it was an opportunity at that time for a more--well, [unintelligible] want to say--relaxed idea of being a Sister in the world. And what we might have thought of as [makes air quotes] "restrictions" weren't really there. But we were more free to explore what being a religious really meant at that particular point in time. Not so much what would have been known in the past as the cloistered life, where you have regimented everything--it was more--a little more flexible where our prayers were developing a little more, and we got to put in more of our two cents than not. Yeah. So there were nice changes that were happening, and I think helping us to be more realistic in our religious life, and expressing ourselves as well. Because, you know, there is--because I think we realized there was more value to the person as well, because we're not so--all automatons. [laughs].

[00:41:21.06] SHANNON GREEN: I haven't heard it put that way. That's hopeful. So you were okay with the changes?

[00:41:30.07] SISTER MARIAN TUNG: [nods].

[00:41:30.16] SHANNON GREEN: Yeah. Was there anything happening either for religious life or the Church at large that you were particularly excited about from Vatican II??

[00:41:41.27] SISTER MARIAN TUNG: Not necessarily. I think the changes were going along smoothly so--yeah, wasn't anything particular. Just remember when we were in the novitiate and I guess they were given the okay to remove part of the religious habit, and you know, right then and there our juniorate mistress was the one that, you know, did it--off it went, okay. [laughs]. That--we didn't even have a chance to receive our crosses--and before we received it it was gone. So they didn't have that. And it's a good thing that they kept emphasizing, "You're not in religious life because of the dress." It's, you know, the spirit of the thing. "Oh, okay." But good thing I wasn't counting on the cross only. [laughs]. We would have been very disappointed. [laughs].

[00:42:49.23] SHANNON GREEN: Then for you personally, what about, like, liturgical changes, or those kinds of changes in the Church--how did you feel about those?

[00:42:57.23] SISTER MARIAN TUNG: Well I think just in terms of where we were in the world, we were I guess experiencing a lot of changes, so it didn't seem that bad in terms of changing this or changing that. We were experiencing changes all along. And like they said, in terms of the habit, from sixteenth century France to present day there were modifications that were made and things like that--but it didn't impact us as you'd--in a negative way, you know.

[00:43:43.07] SHANNON GREEN: Also, there's a lot of discussion at this time about reclaiming the roots of the community--

[00:43:49.13] SISTER MARIAN TUNG: Oh yeah.

[00:43:50.16] SHANNON GREEN: Was that becoming more apparent to you?

[00:43:53.07] SISTER MARIAN TUNG: Oh yes.

[00:43:54.01] SHANNON GREEN: Could you share more what you were learning or inspired by?

[00:43:57.08] SISTER MARIAN TUNG: I think part of that was going back to our roots in terms of our habit--you know, why did we adopt the habit that we did. And we found out that--in looking back in sixteenth century France, our Sisters were able to go among and work among the people they worked among because they wore the dress of the widow women in that sixteenth century France, which enabled them to move about much more freely than if they were not--you know, if they were in other clothing. So it's mostly the idea of working among God's people and the freedom to do that in whatever way a woman was capable. And so that left a broad spectrum for us, you know.

[00:45:00.10] SHANNON GREEN: So would you start to tell us then about some of your early missions--your ministry? As I mentioned, I don't have your list and it sounds like you eventually went back to Hawaii?

[00:45:11.04] SISTER MARIAN TUNG: Yes.

[00:45:11.26] SHANNON GREEN: So could you just tell us a little bit about those early days of your ministry--different missions and ministries?

[00:45:17.12] SISTER MARIAN TUNG: Well, my first area of ministry--even while we were studying to become Sisters--I worked with one of our Sisters in St. Vincent's area, which is downtown Los Angeles, and she worked with people who were deaf. So my background had some deafness in it. I have a distant aunt and an uncle who were deaf and communicated in sign language. But they wouldn't teach me the sign

language because sign language I guess at that time was frowned upon, so they were taught more the "oral method", and to communicate in that way. But I did want to--I used to always go over to their house--we lived down the street from one another. And I would be with the oldest daughter--she and I went to school together. And I would just be fascinated when the parents had their friends over and they would be communicating with sign language. And I, you know, wanted to learn. But all they would teach me was the A-B-C's. So I never learned signing until much later in my community life. And--but I always had a fascination for learning. So when I worked with the Sister at St. Vincent, Sister Joan Gloistein [1931-2013], who I guess was in charge of the diocese at that time--in the diocese in charge of the deaf groups. So she had me work one-on-one with a young man who was deaf. And he could communicate in sign language but I didn't know sign language, so I was kind of learning from him as well as trying to teach him Religious Education. Though we managed by hook and crook to communicate with each other. That was my beginnings of the deaf ministry with our Sisters of St. Joseph. And I did that for, I guess, some of the time that I was in formation here. And then after I got my degree, I went to my first mission in Prescott, Arizona--have fond memories there, because I learned about horny toads and things like that. The little--my little second graders would have to introduce Sister to horny toads so they, "Sister! Sister! Come! Come! Put your hands together!" And then--plop--would be the horny toad and it would be moving around. I was, "Okay, thank you. Here, you can take it back." [laughs]. I got my first compliment from one of my second graders. "Sister, you have such sexy toes!" And I'm like, where did you hear that from or who did you hear that with? So his father must have been telling the mother. [laughs]. "Oh my good gracious! Thank you anyway." [laughs]. This same boy was full of tricks.

[00:48:52.06] SHANNON GREEN: What was the community--you said there were four or five--

[00:48:57.19] SISTER MARIAN TUNG: There were five of us, yeah.

[00:48:58.19] SHANNON GREEN: What was your community life like then?

[00:49:00.15] SISTER MARIAN TUNG: Good! It was very good. We enjoyed doing things together and we even got dressed up during Halloween. We all--we borrowed the--[laughs]--we borrowed football outfits from helmet to shoes for Halloween and so we went over to do trick-or-treat at the priest's house. [laughs]. So we had fun like that. It was a young enough community that we were, you know, we were still full of it. [laughs].

[00:49:36.19] SHANNON GREEN: And how long were you there?

[00:49:39.00] SISTER MARIAN TUNG: I was there just a couple years. And then we closed the school down and then came to--over to Los Angeles. At that time I was supposed to go to Fresno for my next mission, but then that got changed during the summer and instead they sent me to Concord, California. Then I taught--by then I had noticed some of my own hearing loss, so I changed grade level and went up to fourth grade.

[00:50:09.10] SHANNON GREEN: What school in Concord?

[00:50:12.01] SISTER MARIAN TUNG: Queen of All Saints in Concord. And I only taught there a year but we did like team teaching in the fourth grade with a--I did it with a lay teacher and we had wonderful opportunities to do different things together and to which the kids benefitted and we did too.

[00:50:33.20] SHANNON GREEN: So when did you get to study sign language more?

[00:50:37.29] SISTER MARIAN TUNG: When I--basically when I came back to Hawaii. I wanted to work with the deaf more, and I used to go around and, you know, hang out with the deaf people--played volleyball with them, learned the communication through, you know, just "talking story" every day. And then I also took sign language classes at the night school and things, you know, to improve my skill. I worked eventually--before entering I had worked--or was it after--might have been after--I worked at an office for the deaf as a receptionist and later as the interpreter. And this deaf agency--we did a lot of communication with the deaf people that used to come in and out of our offices.

[00:51:47.08] SHANNON GREEN: So before we talk more about Hawaii, how long were you back on the mainland before you went back to Hawaii? Were there other ministries after--?

[00:51:57.04] SISTER MARIAN TUNG: No. After Concord I went home to make my final vows. So it was just like three years I was here giving back to the community and then I went home to make my final vows then.

[00:52:15.18] SHANNON GREEN: Was your family pleased to have you home?

[00:52:19.08] SISTER MARIAN TUNG: Oh I think so, yeah. [laughs]. Yeah.

[00:52:23.22] SHANNON GREEN: Before we talk more about that, could you share--you said--well, I'll ask you about that in a second. But could you share what you think--how the vice-province of Hawaii has been influential in the CSJs of Carondelet--what you bring as a vice-province in terms of the spirit, culture, spirituality?

[00:52:47.10] SISTER MARIAN TUNG: Well, I think the Sisters of St. Joseph in Hawaii has always been an influence to encourage people to--through their communication and through their relational ways to be the kind of people that you'd want the people of God to be in Hawaii. And I think they fostered this a lot through their own relationship with each other, then with the rest of the parish community. And always encouraging the young men and women in the parish to do what they can for others, because I think it's a lot that we bring to Hawaii in terms of what we give back to the people of God through whatever ways we can share with them. And I think that's part of our charism in Hawaii--the relational aspect of being there for one another and supporting one another in whatever way we can, as well as then drawing out the gifts of the person to give back to the greater community in being there for one another. I think that's really important.

[00:54:19.12] SHANNON GREEN: You said something before about "talk story". So, for someone who's not from Hawaii, could you share more about what that means, or what that practice is?

[00:54:28.23] SISTER MARIAN TUNG: Well, talking story is like, you know, like what we're doing--sharing on a personal level with one another, and learning from one another about each other.

[00:54:42.21] SHANNON GREEN: Why do you think it's--it seems it has a more significance in some way than say, if I said, "Getting to know you". Do you think it--or is it just a different way of saying the same thing?

[00:54:57.20] SISTER MARIAN TUNG: Well, I think it's something we local people just kind of do naturally. We, you know, we share where we're coming from and what's going on with us and encouraging the other person to share that way too.

[00:55:18.24] SHANNON GREEN: So let's talk about--so what was your first mission in Hawaii?

[00:55:24.24] SISTER MARIAN TUNG: My first mission in Hawaii was in Kailua [Kona, Hawaii], and it was the fourth grade, and I lived among--what--eleven other Sisters or something like that. We had a double classroom school--kindergarten through eighth grade, and I think most of us got together--[laughs]--and were--we were I think pretty much compatible. And I had the fourth grade with another lay teacher, which--she was--has been teaching forever at the school. And we became good friends as well, and did some wonderful projects together.

[00:56:25.10] SHANNON GREEN: And then--did you stay in elementary education?

[00:56:29.22] SISTER MARIAN TUNG: Pretty much I stayed in fourth grade there. I was in Kailua for a couple of years, and then I went over to Holy Trinity parish, which is another K-8 grade school and taught there for a number--a couple of years. And then I wanted to pursue my deaf education a little more. So I opted out of the classroom and went to work in an office for the deaf. And then eventually--I worked at that office for the deaf and then the diocese decided to open the an office for the deaf which they had me open up when there was a deaf priest that came to Hawaii and I worked with him. So we did opportunities for the deaf out of the diocese of Honolulu, so we went to the different islands to kind of make contact with the

deaf people and find out what they wanted in terms of services. And we set up some of the services on the different islands, so that we could get input from the deaf people as well as to provide areas that they would benefit from. But unfortunately the priest went back to the mainland and the numbers got smaller and smaller, though we still have interpreting on some of the--on a couple of the islands for Sunday masses with different people. But the numbers have not really seemed to grow large. But it's not necessarily the numbers but the kind of services that we try to provide for. So I still do sign language interpreting at one of the parishes when I'm there, and we keep praying for more people to work in that area so that we can provide the services. And some of the deaf people in the parish are beginning to become a little more involved in the parish where they're doing some of the services as well.

[00:59:03.16] SHANNON GREEN: What other kinds of--are you talking about religious education? What other kind of services have the deaf community needed?

[00:59:10.10] SISTER MARIAN TUNG: Yes, they're beginning to do some of the religious education services, where some of the regular parishioners who run the programs are also offering programs for the people who are deaf or multi-handicapped--that they can participate in receiving more of the sacramentals at this point in time. Yeah, so that's good. And then by way of extending the deaf persons' opportunities they also serve at Mass, or they become a Eucharistic minister and minister that way too. So that's been a nice plus.

[01:00:02.25] SHANNON GREEN: So you've been part of a ministry that has a strong CSJ tradition.

[01:00:08.06] SISTER MARIAN TUNG: Yes. [laughs]. From its beginnings.

[01:00:11.12] SHANNON GREEN: Yes. Would you just say a little bit about that? I'm sure you know, in terms--just for history's sake? About St. Louis [Missouri] or--

[01:00:19.17] SISTER MARIAN TUNG: Well, our Sisters were from sixteenth century France, when they came over to St. Louis in--I guess 1638 something like that--yeah--that they were first offered the opportunity to go to St. Louis to teach deaf people. But before they even made it over here to the United States they had to get some training from France to be able to teach the deaf people. And we didn't know at--I didn't know at first that there were two ways to teach the deaf people. But one was "oral communication", which is what they did in France, and then the "sign communication" that they picked up along the way in America. And at first "never the twain shall meet". [laughs]. They had an--had no opportunity for deaf people who were signing to communicate orally et cetera or vice versa. And that's why in the earlier part of Hawaiian--I guess Hawaiian history--where the deaf people went to school, they were taught orally and never--and the sign communication was never encouraged--in fact it was discouraged. And but it is a more natural way for people to communicate using sign language, and harder for us hearing people to use than for a deaf person to communicate.

[01:02:21.28] SHANNON GREEN: Have you reflected for yourself why you felt drawn to the deaf community? What is it about them or is there a gift for you in working with the deaf community?

[01:02:34.27] SISTER MARIAN TUNG: I really haven't reflected upon it, but I think part of the draw is the language itself and knowing how to communicate and making people feel comfortable--to be able to share ideas, to share whatever they'd want. And the beauty of the language itself. There's, you know--I still don't feel like I can, you know, I'm very good at it. I think I've lost some of it because--through non-use. If you don't use a language you lose it. So I think that I need to keep working at it so that I don't lose it.

[01:03:21.04] SHANNON GREEN: Do you still have that--you said you still do interpretation at liturgy and--

[01:03:25.28] SISTER MARIAN TUNG: Um-hm.

[01:03:27.13] SHANNON GREEN: So do you have a lot of strong relationships--inter-personal relationships in the deaf community?

[01:03:32.12] SISTER MARIAN TUNG: I have--yeah, I have some. Um-hm.

[01:03:36.01] SHANNON GREEN: Yeah. I wanted to--I don't know if this would be a good time to do this, but I wanted to ask you if you had like a favorite prayer or something in sign language that you wouldn't mind us filming--it's something from the liturgy or a poem or something that you could sign for us.

[01:03:54.28] SISTER MARIAN TUNG: I could sign the "Glory Be", that's always a favorite. [all laugh].

[01:04:00.15] SHANNON GREEN: Sure. If you wouldn't mind, that would be great.

[01:04:03.25] SISTER MARIAN TUNG: Okay. [signs while speaking]. Glory Be to the Father, and to the Son, to the Holy Spirit. As it was in the beginning is now and ever more will be. Amen. [laughs].

[01:04:16.02] [Director's comments].

[01:04:26.08] SHANNON GREEN: So as the office, you said, seemed to shrink--the office for the deaf in the diocese--what were--were you brought in to other ministries as well?

[01:04:35.13] SISTER MARIAN TUNG: Well, it's now under the umbrella of the Social Ministries--Social--Office of Social Ministries. And they don't do as many direct one-on-one services, so they're trying to do a more broader outreach to groups rather than--yeah. And trying to get the parishes more involved by setting up, you know, more centers where deaf people could participate in. But it's--you know, that's like a hard group, because many of our deaf people are unchurched. And I guess through no fault of their own but maybe through lack of people like myself in trying to do, you know, more continuous type of outreach and on-going. One of the things that was told to me when I was just getting involved--it's the importance of being a presence among these people. And, you know, so I try. [laughs]. I don't know how successful we are, but I think they know my name at least. [laughs]. Yeah.

[01:05:59.05] SHANNON GREEN: Could you tell us more about the CSJs in Hawaii today, and what different Sisters--how many there are, how many are from the islands, what kind of ministries you're still involved in?

[01:06:14.03] SISTER MARIAN TUNG: Okay. Let's see, how many of us are there? I think--I wanna say I think we're still in the twenties. [laughs]. There are about twenty-some of us. Five are on Maui--the island of Maui. And most of us are retired, and do volunteer ministries. Sister Rosalani Enomoto, Sister Sara Sanders--who's the other one--Sister Eva Joseph [Mesina]--all three of those live in St. Anthony's parish on Maui. And Sister Eva does Religious Ed, Sister Rosalani and Sister Sara both do outreach to our--the seniors--at several senior centers on Maui. Then there's Sister Catherine [Anthony] Acain, and Sister Angela Laurenzo--Angie is a Religious Ed coordinator for one of the other parishes and Sister Catherine does--volunteers her services at Christ the King parish. So that's the island of Maui. Then on Oahu--most of us are on Oahu. Let's see--start with our mother house. Carondelet Convent is the center of our mother house and what had been the leadership meets there, as well as it's a residence for people in transition. Like when I was down with my leg I lived there for a while. And so they have some services out of the convent there for the Sisters. So--Sister Brenda [Lau], is the vice-province contact at this point for the Sisters in the islands, so she works out of Carondelet Convent. Then there's Sister Patty Chang, who's going to be on sabbatical because she's the Health Care person for the Sisters. Now it's Sister Francine [Costello], who's taking over her position there. And--Sister Jean Larm is a resident at the house, and Sister Claudia Wong is another resident at the house. When they needed help with the Sisters these two Sisters also help there. That's our mother house. And next down the road is two houses. Well Sister Patty lives in one with Sister Margaret [Leonard Perreira]. Margaret is the archivist, and she does--I think she does some parish work too if I'm not mistaken. And then Sister James Therese Joseph and Sister Giovanna Marie ["Gio"] Marcoccia, Sisters from New York--and Sister James is the first local Hawaiian Sister for the vice-province. She's retired, but I believe they do volunteer work--I'm not exactly sure what it is. I know Gio sometimes volunteers and helps at the high school in the Kaimake [pronounced "kai-ma-kee"] area, which is the area they live in. And then the next parish down would be St. Teresa's. At Saint Teresa's we have Sister Ann Faber Chang and Sister Marcelina Felipe. Both of them help at the parish--Sister Ann does the senior's program and Sister Marcie does our CIA [Catholics in Action?] and things like that, as well as all the other things that are involved with that. Then the next house over would be where Sister Francine lives, in Moanalua Valley, and with Sister Mary [Kathleen] Dugar. Mary was helping with the archives--the Hawaii archives--as well, but she does volunteering at St. Theresa's school and helps out at the school with part of their program. And then Sister Rosita Aranita also lives with

Sisters Mary and Francine, and she does grant writing for--I forget what the name of the--for a non-profit organization that works with people to develop skills that they need in farming the land, that type of thing. So they do outreach to schools that are nearby in that west-side community. And through the use of working the land they learn the different skills that they need. And so Rosita does grant writing for that. And some of us are involved in that--we go out and help. Okay, that's those three. Then I--okay, then on side of the island that I am, Sister--I live with--we're at St. Joseph's By the Sea--Sister Brenda lives there, who's vice-provincial contact, and Sister John Joseph [Gilligan]. John Joseph was the principal St. Teresa's school, but she's doing volunteer and helping with the school office thing. And then myself and I do volunteer here, there and everywhere [laughs]. Keep me out of mischief. [all laugh]. And I--I want to say is that all of us?

[01:13:23.26] SHANNON GREEN: Sounds like a lot of parish work, school work, and outreach to the local community?

[01:13:30.01] SISTER MARIAN TUNG: Um-hm. The social ministries, yeah.

[01:13:35.09] SHANNON GREEN: What is the merger meant for all of you? How has that affected you?

[01:13:42.09] SISTER MARIAN TUNG: I think it's given us a lot of peace of mind. [laughs]. You know, to know that eventually we're all one, actually--we're actually working at being all one with the total congregation, so this is just one step in the path towards that. And given us peace of mind in terms that we don't have to worry too much about our finances or things like that anymore--not that we did. [laughs]. But I think it's given us the freedom to come and go more between our two areas. [laughs].

[01:14:29.06] SHANNON GREEN: Let's see. Oh I know. I wanted to ask you a little bit about your spiritual life. Any spiritual--because you mentioned Zen, for one thing, as part of--for influencing your art now. And I just--made me think, you know, what influences--how have your spiritual practices changed and grown or how you might describe your spiritual life? Anything you would like to share in that area?

[01:14:59.05] SISTER MARIAN TUNG: Well I think for me, living in and around the ocean has been a real plus in terms of being in touch with the God who is in nature--and myself and my growth along those lines. I think in my spiritual life at this point there's a lot more reflection and just being--making the time to be with the God who loves me and nurturing--continuing to nurture that through spiritual reading, through the prayers that I do. I usually use the "missalette" [daily prayer book] as a starting point to--in prayer.

[01:16:00.11] SHANNON GREEN: Are there other religious or spiritual leaders or theologians in the Church that have influenced you, or writers?

[01:16:10.18] SISTER MARIAN TUNG: [laughs]. No. I don't think I'm into them. [all laugh].

[01:16:14.29] SHANNON GREEN: I think about people like Joyce Rupp, OSM [1943-]--or you know is there anybody like that that you like?

[01:16:24.15] SISTER MARIAN TUNG: No. Can't say that I--

[01:16:28.26] SHANNON GREEN: So more scripture it sounds like?

[01:16:30.07] SISTER MARIAN TUNG: Um-hm. Yeah. More the readings of the day and how it impacts my life and things like that. I'm not much of a book reader. [laughs].

[01:16:42.12] SHANNON GREEN: That's okay. What do you think about in terms of the future--the charism, the mission of the CSJs moving forward in this time of kind of diminishing vocations--what do you feel--how are your--do you have any concerns or??

[01:16:59.07] SISTER MARIAN TUNG: No I don't think I have any concerns but I think there's always hope for our future with the kind of charism that we have in our community--one that encourages personal growth in individuals and also the sharing of the gifts that we have with one another, and with others. So I think it's much alive and well and continues to grow in spite of us. [laughs]. Yeah.

[01:17:33.25] SHANNON GREEN: Is there something you're most proud of from your congregation as a whole?

[01:17:40.24] SISTER MARIAN TUNG: I think it would be, you know, a hanging in there with people in good times as well as bad times. I think that our congregation has done a lot of that and continues to do that. And I think that's something we can be proud of--yeah.

[01:17:58.07] SHANNON GREEN: Is there anything in particular you're thinking of--the good times or bad times?

[01:18:04.03] SISTER MARIAN TUNG: Like all--you know, like all of these weather-related situations. We're always encouraging one another to do what we can where we are and in outreach to people at that time, whether through prayer, through money, or through our actions, I think you know those kind of things--help.

[01:18:33.09] SHANNON GREEN: And what has been the greatest joy for you in your religious life?

[01:18:37.13] SISTER MARIAN TUNG: I think being a Sister. [laughs]. Being a Sisters of St. Joseph, and hopefully living up to that tradition, yeah--of being a person that's personable and that people can talk to and relate with.

[01:19:00.14] SHANNON GREEN: Sister Marian, was there anything else you reflected on or thought about that we haven't asked you about that you wanted to share?

[01:19:07.10] SISTER MARIAN TUNG: No, I think you covered the whole--woah, quite a bit. [laughs].

[01:19:15.00] KELBY THWAITS: So you recognized that you were having challenges with your hearing early on, right?

[01:19:22.05] SISTER MARIAN TUNG: Yeah.

[01:19:22.13] KELBY THWAITS: Could you talk a little bit about your experience when you first realized that you were having struggles with your hearing and how that affected you? What was that like--what was that experience? It was around fourth grade?

[01:19:35.10] SISTER MARIAN TUNG: No. It was later.

[01:19:37.08] KELBY THWAITS: Oh later in life. Do you mind just talking a little about that and how that impacted your path? Because you ended up becoming an advocate and I would imagine maybe some of that had to do with your own challenges with hearing?

[01:19:54.21] SISTER MARIAN TUNG: Could be.

[01:19:55.15] KELBY THWAITS: Or maybe you already had connections and you had already started along that path. I'd just love to hear a little bit more about what got you there and how that affected you.

[01:20:07.07] SISTER MARIAN TUNG: Okay. Well I think I had deafness within our family, so you know, knowing the aunt and uncle and things like that--that didn't seem to discourage them to become the people that they needed to become. So it's not--and it's recognizing, yeah, I have a hearing loss but to try to see how I can adjust to the world to be able to still communicate and still get my needs--then opportunities that I needed to be aware of and help others to be aware of. I think part of being hearing-impaired is letting know--letting people know you are hearing-impaired and how can they best help you to hear better and hear what you need to hear, whether it's through sign communication or paper-pencil, or just vocalizing to them. It's important that we be open to sharing that we have a deficit but it might not necessarily be a deficit if we can compensate for it. So I was--I guess it was later than--I had the hearing loss of a person 65 years old--so that's like twenty-some years ago that that happened. [laughs]. But then I took communication so I

could, you know, still function in the world and help others to function as well.

[01:22:06.18] KELBY THWAITS: Great. Thanks.

[01:22:10.15] SHANNON GREEN: Okay. I think we're good.

[01:22:13.14] SISTER MARIAN TUNG: Oh good. [laughs].

[01:22:15.07] SHANNON GREEN: Thank you so very, very much. It was so nice to get to know you. Someday I would love to see any of your art, if you have any.

[01:22:26.23] SISTER MARIAN TUNG: Oh heavens. [all laugh].

[01:22:28.00] [Director's comments].

[01:23:00.07] End of interview.

## Interview Index

Interview Date: 09/19/2017

Interviewee: Sister Marian Tung

Interviewer: Shannon Green, Director, CSJ Institute, Mount Saint Mary's University; Sean Gary, Kelby Thwaits, Instructor, Film and Television, Mount Saint Mary's University; Mary Trunk, Instructor, Film and Television, Mount Saint Mary's University; Laura Townsend, Production Coordinator, CSJ Institute.

Location: Carondelet Center, Los Angeles, California.

Transcription Date: 10/10/2017

Transcribed By: Nancy Steinmann

[00:00:00.00] [Director's comments]

[00:00:24.08] Date, location participants.

[00:00:40.28] Full name and age: Sister Marian Tung, 74 years old.

[00:01:08.11] Overview of steps to enter CSJ community. Education before entry. Attending St. Teresa's school. Visiting parish priest and Sisters for counseling. Preparing trunk of clothing. Moving from Hawaii to Los Angeles. Trunk as "dowry". Watts Riots (1965).

[00:06:01.06] Entry into community. Formation house at Mount Saint Mary's. Postulancy 1 year. Novitiate 1 1/2 years--learning about CSJ spirituality. Juniorate--finishing college. First vows, receiving habit after two years. Working at missions. Hawaiian students repaying through service for education. Graduating college. Mission to Prescott, Arizona, teaching second grade.

[00:09:13.24] Missions. Definition of Mother Superior. Assignment of missions.

[00:10:17.26] Description of habit and reason for wearing them. Postulant habit--skirt, blouse and cape. Novitiate habit--"Brides of Christ"--wedding dresses, then serge bodice dress, "bib" (chest), "cross-cord" (waist belt), headgear ("cornet" or cap, band, harder band, veil), rosary beads or cross. Sunday habit, everyday habit, fancy habit. Cleaning the habit.

[00:15:11.04] Definition of "province" and "Provincial". Difference between terms "nuns", "community", and "Sisters". Cloistered vs. apostolic communities.

[00:18:26.04] Early life and family. Born island of Oahu, Hawaii. World War II. Five children: older brother and sister, younger brother and sister. Growing up in wartime--moving from Pearl Harbor because of bombing. Attending St. Teresa's school with CSJs kindergarten to eighth grade. Franciscan high school. Attending business college and working before entry to CSJs.

[00:20:12.12] Early religious life. Parish life--Sodality organization, Holy Name Society (young men's group), carnivals, fairs. Mother hotel maid, restaurant worker. Father stevedore, lineman, longshoreman.

[00:21:51.20] Early life in Hawaii after World War II. Gas marks. Silence about war years. Parents born in Hawaii, grandparents born in China.

[00:23:10.09] Attending St. Teresa's school. Memories of meeting CSJs. Sodality. Sports. Ethnic origin of Sisters. Sister James Therese Joseph, first Hawaiian vocation to CSJs.

[00:25:23.28] Early vocation. Sisters as positive role models. Spirit of joy and comradery. Comparison to Franciscans.

[00:28:05.18] Attending business college and working as clerk/stenographer in law firm. Feelings about vocation. Drive to service.

[00:29:41.26] Parents reaction to vocation. Both older and younger brother attending seminary.

[00:31:11.09] Coming to the mainland. Watts Riots (1965). Visiting San Francisco. Lack of interest in college. Adjusting to different foods.

[00:33:32.17] Entry group.

[00:34:29.27] Attending the Mount. Studying General Education and major in Art. "Zen Tango"--creating art with Zen influence.

[00:35:51.20] Sister faculty at Mount. Sister Annette Debbs. Biology classes.

[00:37:20.06] Hopes in novitiate. Teaching second and fourth graders.

[00:39:07.23] Taking final vows in 1973. First vows and receiving habit in 1970. Impacts of Vatican II on community life. Relaxation of rules. Being more realistic in religious life. Spirit of religious life, not dress.

[00:42:50.12] Liturgical changes in Vatican II. Modifications to habit over time since foundation. Reclaiming roots of community. Habit as dress of widows in 16th century France.

[00:45:00.12] Early missions. Working with Sister Joan Gloistein [1931-2013] in St. Vincent's area of Los Angeles with deaf people. Deaf family members. Attitudes towards sign language. After college, mission to Prescott, Arizona teaching 2nd grade. Stories about horny toads and "sexy toes".

[00:48:52.08] Community life in Prescott, Arizona. Dressing up for Halloween in football outfits.

[00:49:36.25] Moving back to Los Angeles. Mission to Concord, California at Queen of All Saints teaching fourth grade. Early hearing loss.

[00:50:33.04] Studying sign language after return to Hawaii. Working as receptionist and interpreter at office for the deaf. Returning to make final vows after three years.

[00:52:23.21] Influence of vice-province of Hawaii. Tradition of service--"giving back". Supporting others and drawing out gifts. Definition of "talking story"--sharing on personal level.

[00:55:19.23] Missions in Hawaii. Teaching fourth grade in Kailua, Kona, Hawaii two years. Teaching in Holy Trinity parish. Working in office for the deaf. Opening new service offices for the deaf on other islands. Working at sign language interpreting at parishes. Deaf working in religious education services.

[01:00:03.02] CSJ tradition in deaf ministry. Sisters in St. Louis in 17th century teaching deaf. Ways to teach deaf--oral tradition and signing. Early Hawaiian history of oral communication--discouraging signing. Vocation with deaf community. Beauty of sign language.

[01:03:35.25] Sign language example of "Glory Be".

[01:04:26.14] Other ministries. Office of Social Ministries outreach to deaf groups. "Unchurched" deaf people.

[01:06:00.06] CSJ community in Hawaii today. Maui: Sister Rosalani Enomoto and Sister Sara Sanders, Senior outreach. Sister Eva Joseph [Mesina], Religious Education. Sister Catherine [Anthony] Acain, volunteer, Christ the King parish. Sister Angela Laurenzo, Religious Education. Oahu at Carondelet Convent. Sister Brenda [Lau], Vice-province contact; Sister Patty Chang, Health Care. Sister Francine [Costello]. Sister Jean Larm, driver and caregiver. Sister Claudia Wong. Sister Margaret [Leonard Perreira], archivist. Sister James Therese Joseph. Sister Giovanna Marie "Gio" Marcoccia. St. Teresa's Parish: Sister Ann Faber Chang. Sister Marcelina Felipe. Sister Mary Kathleen Dugar, archives and volunteering. Sister Rosita Aranita, retired, grant writing. At St. Joseph's By the Sea: Sister John Joseph [Gilligan], former principal St. Teresa's school.

[01:13:36.13] Merger with other congregations.

[01:14:34.15] Spiritual life. Living near ocean. Being with God.

[01:16:43.27] Future of CSJs. Mission and charism.

[01:17:35.03] Pride in CSJs. Encouraging each other. Outreach.

[01:18:33.18] Greatest joy of religious life. Living up to CSJ tradition.

[01:19:01.23] Other reflections. Challenges with hearing loss.

[01:22:59.29] End of interview.